Minutes

OF THE SYNOD OF INDIA

OF

The Presbyterian Church

in

The United States of America,

HELD AT SAHÁRANPUR *Nov.* 8*th*-15*th* 1883.

LODIÁNA :

PRINTED AT THE LODIANA MISSION PRESS.

1884.

Report

Of Synodical business, transacted by Circular, since last Meeting of Synod.

No. I.

April, 23rd. 1881.

A Circular letter was sent out, at the request of the Rev. E. P. Newton, asking the Synod, for reasons stated by him, to release him, and the other two members (Messrs Caleb and Bose) of a Committee appointed by Synod, from the duty assigned them at the last Meeting of Synod : namely, to prepare a Vocabulary of Scripture Names, in Roman, Persian Urdú, and Hindí, with proper spelling, to be used in the Publications of the Synod.

Synod unanimously granted the request.

No II.

August 6th, 1881.

At Rev. E. M. Wherry's request, the following query was sent to the Synod :—"Who is to pay for the printing of the Minutes of Synod."

A large majority decided, that Synod should pay for its own Report.

No III.

February 8th, 1882.

Rev. E. M. Wherry, in a Circular, accompanied by a letter from the Rev. Mr. Miller of Madras, asked the members of Synod, to vote on the following question ;—Shall we recommend to the Board at home the scheme for the establishment of a Presbyterian Theological School in India, under the auspices of the Indian Council of the Presbyterian Alliance, and ask them, to grant the sum of $ 1,000, annually, towards its support?

A large number of the members of Synod were in favor of establishing such a school, provided a definite and feasible scheme could be laid before Synod, and provided we had the material for it, and the Board be willing to grant us annually $ 1,000 towards its support. Yet the majority of members were not in favor of carrying out such a plan at the present time, but would rather establish a school on a smaller scale, for training Catechists and Scripture Readers, or send the few men that we might have, to the Presbyterian Theological School at Sialkoṭ, or to that of the C. M. S. at Allahabád.

No. IV.

April 12th, 1882.

Synod was asked, at the request of Rev. W. F. Johnson. D. D. and Rev. E. P. Newton, whether a new and cheap edition of the Zabúr aur Gít kí Kitáb, now used by us, with a certain number of additional Bhajans, Ġazals, and Chants, should not be printed by the Hindustání Hymn Book Committee, after Synod had approved of these additional Bhajans &c.

Or—whether instead of this a New Hindustání Hymn Book should be compiled, from which some of the old Hymns were to be omitted, and new ones to be added ;

And—Whether this new edition or compilation should not be equally paid for out of the Publication funds of the two Missions, which could be reimbursed by sales.

Synod decided, that the Old Zabúr aur Gít kí Kitáb should not be reprinted, but that a new Compilation of Hymns, Psalms, Bhajans, and Chants, be made by the H. Hymn Book Committee, to be laid before Synod at next Meeting, for their approval or otherwise, before it be printed.

In regard to the third point, how this New H. Hymn Book was to be paid for, nothing was decided.

No. V.

July 23*rd*, 1883.

A Request was made by some Members of the Allahabád and Furruḳhábád Presbyteries, to postpone the next meeting of Synod from November 1883 to November 1884.

The Request was not granted. The place of meeting appointed by Synod was Saháranpur.

J. F. Ullmann
Moderator.

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SAHÁRANPÚR *Nov. 8th*, 1883.

The Synod of India convened in Saháranpúr at 10-30 A. M. and after hearing the opening sermon, on Romans 13 : 11, 12, by the retiring moderator, the REV. J. F. ULLMANN, proceeded to the transaction of business.

The roll was called and the following members responded to their names :—

Presbytery of Allahabad.

Rev. J. F. Ullmann.
" W. F. Johnson D. D.

" J. F. Holcomb *
" J. C. R. Ewing.
" T. Tracy.
" Rájárám Chitambar.
Elder Malcolm Lewis.

Presbytery of Farrukhabad.

Rev. J. M. Alexander.
" G. A. Seeley.
" G. W. Pollock.
" J. J. Lucas.
" Mohan Lál.
" J. S. Woodside.
Elders, Sukh Pál.
" J. F. Houston.
" R. J. Breckinridge.
" Thomas Scott.

Presbytery of Kolapur.

Rev. J. M. Goheen.

Presbytery of Lahore.

Rev. J. Newton.
" C. W. Forman.
" Goluknáth.
" R. Thackwell.
" C. B. Newton.
" F. J. Newton.*

* The star denotes that the member of Synod to whose name it is attached was not present at the first meeting of the Synod, but appeared at a later date.

Rev. J. C. Bose.
" K. C. Chatterjee.
" A. P. Kelso.
" Abdullah.
Elder J. Patterson.
" Hákim Singh.

Presbytery of Ludiana,

Rev. A. Rudolph.
" G. S. Bergen.
" W. Basten.
" E. M. Wherry.
" E. P. Newton.
" Ahmad Sháh.
" J. B. Dales.
" J. M. McComb.
" Sundar Lál.
Elder R. K. Bannerjee.
" Jaimal Singh.

The following members were absent :—

Revs. F. Heyl, J. J. Caleb, E. Nabí Bakhsh, G. W. Seiler G. H. Ferris, R. G. Wilder, L. B. Tedford, Ísá Charan, P. C. Uppal, W. J. P. Morrison, Matthias, M. M. Carleton. The printed minutes of the last meeting were presented and on motion were accepted and approved.

Minutes approved.

Revs. G. S. Bergen, T. Tracy, and J. M. Goheen, were called upon to give reasons for absence from the last meeting of Synod. Their reasons were accepted.

Reasons for Absence.

The election of officers, resulted in the choice of the Rev. A. Rudolph as Moderator, and the Rev. J. C. R. Ewing, and Elder Jaimal Singh as Clerks.

Election of Officers.

Moderator's Report of business done by circular.

The retiring Moderator presented his report of business transacted by circular since the last meeting, which, after certain corrections, was accepted and approved.

On motion the REV. J. NEWTON, on account of infirm health, was excused from constant attendance upon the sessions of Synod.

Docket Committee.

A Docket committee, consisting of REVS. GOLAKNATH, J. J. LUCAS, and Elder SUKH PÁL, was appointed by the Moderator.

Hours of Meeting.

On motion the same hours of meeting, as prevailed during the previous meeting of Synod, were fixed upon, viz:—10: 30 to 11 A. M. devotional exercises ; 11 A. M. to 1 P. M. business session ; 1 to 2 P. M. recess, 2 to 4 : 30 P. M. business session.

The Synod took recess till 2. P. M.

2. P. M.

Corresponding member.

Synod reassembled at 2 P. M. On motion the REV. H. C. VELTE, of the Presbytery of New Brunswick, was invited to sit as a corresponding member.

Committee on Presbyterial Records.

The Moderator announced the following committees to examine Presbyterial Records :—

Lahore Presbytery :—REVS. G. A. SEELEY and J. B. DALES.

Lodiana Presbytery :—REV. T. TRACY and *Elder* J. F. HONSTON.

Farrukhábád Presbytery ;—REVS. C. B. NEWTON, and RÁJÁRÁM CHITAMBAR.

Allahábád Presbytery :—REVS. C. W. FORMAN and K. C. CHATTERJEE.

Kolápúr Presbytery :—REVS. G. W. POLLOCK and ABDULLAH.

Report of Committee on Form of Government and Directory for Public Worship.

The Committee on the translation of the Form of Government and Directory for Public Worship, reported progress. The report was accepted and the Committee continued. On motion the REV. A. P. KELSO was appointed to take the place

of Rev. W. F. Johnson D. D. on this Committee, on account of the anticipated absence of the latter from India.

The Rev. E. P. Newton was appointed to prepare a Narrative upon the State of Religion, to be presented to the Synod.

Committee to prepare Narrative.

The Committee appointed, at the last meeting, to report upon the serveral Hindústáni names of our Lord, reported. The report was accepted, and the Committee discharged. In connection with this report, the Synod adopted the name *Ísá Masíh* as the most preferable.

Urdú names of our Saviour.

The Committee on Urdú equivalents of technical terms, reported progress. The report was accepted and the Committee continued. It was agreed that the expenses, incident to the work of this Committee, be borne by the several Presbyteries.

Committee on technical terms.

The Committee on the publication of the Urdú translation of the Larger Catechism, consisting of Revs. E. M. Wherry, K. C. Chatterjee and F. J. Newton, reported that they had received the copy from the Translation Committee, and after examination had concluded that the translation was too defective to be put into print. On motion the report was accepted and the Committee ordered to correct and publish, provided a sufficient number of subscriptions can be secured to cover expenses.

Report of Committee on Publication of Larger Catichism.

A Committee was appointed, consisting of Revs. C. B. Newton, G. A. Seeley and K. C. Chatterjee, to examine and report, upon the advisability of translating a Manual of the Laws and Usages of the Presbyterian Church, at an early session of Synod.

Committee on Manual of Laws and Usages.

The following resolution was presented and adopted :—

Whereas, the name of J. S. Woodside has been reported to the Synod as standing on the roll of the Farrúkhábád Presbytery, and it is claimed on this ground, that he is entitled to have his name enrolled as a member of the Synod, and,

Resolution with reference to the enrollment of Rev. J S. Woodside.

Whereas, the late General Assembly has disapproved of the action of the said Presbytery, by which MR. WOODSIDE was received into its membership, requiring the Presbytery at the same time to reconsider its action, and,

Whereas, the Presbytery, or at least its members one and all, are understood to deny the constitutional right of the Assembly, under the circumstances of the case, to make such a requisition, and,

Whereas, it is a question which must be practically settled by the Synod, at its present meeting, in one way or another, and,

Whereas, an open discussion of the subject, in a full Synod, would be unfavorable to calm deliberation, and therefore be less likely to secure harmony, and bring out a satisfactory result, than a careful inquiry into the merits of the case, by a select Committee which might be supposed to have the least possible bias ;

Therefore, Resolved that a Committee of seven persons, outside of the Farrúkhábád Presbytery, be appointed to consider the matter carefully, and report at as early a stage of this meeting as possible, what in their judgment the constitution of the Church requires the Synod to do in the premises,—hoping that by this means the ends of justice may be met and peace be promoted : the Committee for this purpose to consist of the following persons viz :—From the Lodiana Presbytery, REVS. E. M. WHERRY and J. M. MCCOMB ; from the Lahore Presbytery REVS. C. B. NEWTON and K. C. CHATTERJEE ; from the Allahábád Presbytery, REVS. W. F. JOHNSON D. D. and RÁJÁRÁM CHITAMBAR, and from the Kolápúr Presbytery REV. J. M. GOHEEN.

Adjourned with prayer, to meet at 10 : 30. A. M. on Friday.

Friday 9th, Nov. 1883.

The Synod met according to adjournment at 10: 30. A. M. and engaged in devotional exercises till 11 A. M.

Report of the Committee on the question of J. S. Woodside's enrollment.

The Committee, appointed by resolution, to consider the question of the connection of the REV. J. S. WOODSIDE with this Synod, reported the following, which was accepted and adopted :—

Your Committee met pursuant to order, and having carefully inquired into the merits of the question concerning the relation of J. S. WOODSIDE to this Synod, as well as that of the case of the Farrúḳhábád Presbytery and the General Assembly, in so far as the action of the latter in reference to the former, as recorded in its minutes, pp. 628-9, might influence the Synod respecting Mr. WOODSIDE'S conection with it; report their unanimous opinion in the following resolution :—

Whereas,1—John. S. WOODSIDE was received by the Farrúḳhábád Presbytery, as one of its ordained ministers, and was enrolled as one of its members, and,

Whereas, 2—The General Assembly, by its action, (see Minutes of General Assembly) though declaring the Presbytery in error in receiving the said JOHN S. WOODSIDE, yet thereby declares him to have been received as a member of the Presbytery and accordingly recorded his name in the Minutes, in the list of members of the Farrúḳhábád Presbytery, and,

Whereas, 3—By the ruling of the General Assembly, (Moore's Digest pp. 181 and 182,) the Synod may not refuse to receive the members of its Presbyteries, nor order their names to be erased from its rolls, and,

Whereas, 4—The Farrúḳhábád Presbytery does not appear to have refused to obey the order of the General Assembly, already referred to—the time for their regular meeting not having yet arrived, therefore,

Resolved, 1—That JOHN S. WOODSIDE must be recognized as a member of this Synod, and,

Resolved, 2—That this Synod is not authorized to take any action upon this case, until the Presbytery has taken action or refused to take action on this subject.

On motion this Committee, with the addition of REVS. R. THACKWELL and GOLAKNATH, was instructed to, if possible, devise some plan by which the case at issue between the Farrúḳhábád Presbytery of this Synod, and the Saháranpore Presbytery, may be brought to a speedy and righteous termination.

Corresponding Members.

REVS. W. CALDERWOOD, D. HERRON. T. W. J. WYLIE. and KANWARSAIN were, on motion, invited to sit as corresponding members during the sessions of this Synod.

Report of Committee on Records of the Kolapúr Presbytery.

The Committee to examine the Minutes of the Kolapúr Presbytery presented the following report, viz :—The Committee appointed to examine the Records of the Kolapúr Presbytery would report that they have found the records correct, and neatly kept.

The Committee's report was accepted and the Records approved.

The Committee, previously appointed to prepare a new Hindustání Hymn Book, and consisting of REVS. W. S. JOHNSON. E. P. NEWTON and J. J. CALEB, reported progress. The report was accepted, and the following additional members of the Committee appointed, viz :—REVS. J. F. ULLMANN, J. C. R. EWING, and C. B. NEWTON, with instructions to report as soon as practicable.

Synod took recess.

FRIDAY 2 P. M.

The following was determind upon as the order of devotional exercises for the coming Sabbath ;—

Morning, 11 o' clock,—The Rev. Rájárám Chitambar, to preach in Hindustání, and the Rev. K. C. Chatterjee to administer the Lord's Supper. Evening, 5 o'clock, the Rev. J. C. R. Ewing, to preach in English, and the Rev. C. W. Forman, to administer the Lord's Supper.

Sabbath Services.

It was resolved, that, in the opinion of this Synod, it is expedient that steps be taken, looking to the establishment of a Theological School within our bounds. It was further resolved that a Committee, composed of Revs. K. C. Chatterjee, J. J. Lucas, and Elder Malcolm Lewis, be instructed to devise a plan for carrying the above resolution into speedy effect, and to report at a future session of this meeting.

Establishment of a Theological School.

The Committee appointed to examine the Records of the Lahore Presbytery reported as follows ;—

The Committee appointed to examine the Records of the Lahore Presbytery, report the same kept with neatness and order, and with the following exceptions, recommend their approval :—

Report of Committee upon the Records of the Lahore Presbytery.

1—Slight errors in Roman Urdú spelling.

2—The introduction of English words and phrases in the Urdú translation.

This report was adopted and the Committee discharged.

On motion, it was resolved that this Synod, when it adjourns, do so to meet at Lodiana, on the second Thursday of December, 1884.

Time and Place of next meeting.

In this connection the following committee was appointed to arrange a programme of semi-centenary exercises, to be held in connection with said meeting of Synod, viz :—

Revs. E. M. Wherry, J. Newton, J. J. Lucas, Golakhnáth, and J. M. Goheen.

Revs. E. P. Newton, J. C. R. Ewing, and K. C. Chat-

TERJEE, were apointed a Committee to examine and report upon, a proposed form of statistical table. Adjourned with prayer.

SAHÁRANPÚR *Nov.* 10*th*, 1883.

Synod met at 10: 30. A. M. After the usual devotional exercises the roll was called and the Minutes of previous session read and accepted.

The Docket Committee recommended the following items for consideration ;—

Report of Docket Committee.

1—Should we not have standing Committees on Statistics and Narrative ?

2—Cannot something be done to complete the organization of all the churches within our control ?

3—Is it not advisable for the Synod to adopt the Westminster Lessons for use in the Sunday Schools within our bounds, and cannot some arrangement be made for their translation and publication in India ?

4—Should we not organize churches for Europeans in India ?

5—What more can be done to promote voluntary effort among our churches for the evangelization of the people of India ?

Report of Committee on Theological School.

The Committee on Theological School reported as follows:—The Committee appointed to find out (1) What number of students are available for the proposed Training School, (2) What would be the best place in which to establish it ; and (3) The best way to provide for its support ; beg to submit the the following report.—

1—In reference to the first point, your Committee have to report that there are twenty-two young men, in the employ of

the Farrúḳhábád and Lodiana Missions, who could be at once sent to such a school for study. They believe more would come forward when the school is opened, and satisfactory arrangements are made for the support of students.

2—In reference to the second point, we are of opinion that Dehra Doon is the best place in which to establish such a school. It is centrally situated as regards the two Missions, and is easily accessible. It is one of the healthiest stations in North India, and has a climate suitable to hard work, on the part of teachers and students. Besides if a school be established in this place, the services of some of the ablest men in our Missions could be secured to give occasional courses of lectures on important subjects, during their visits to the hill sanitarium of Mossourie.

3—To provide for its support, we would recommend the appointment of a Committee, to correspond with the Board of Foreign Missions in America with this purpose, or with any other Board of the General Assembly, likely to aid such an institution, and get from them the necessary funds.

K. C. Chatterjee.
J. J. Lucas.
M. Lewis.

Location of Theological School.

This report was accepted, and the following action taken with reference to it. It was resolved :—

1—That the Theological School be reestablished.

2—That it be located at Saháranpur.

On motion, a committee consisting of Revs. J. J. Lucas E. M. Wherry, and K. C. Chatterjee, was appointed to correspond with the Board, with reference to the necessary funds.

Committee on Statistics and Narrative.

On motion the first item on the Docket was taken up, and on motion the Stated Clerk was appointed to prepare and furnish to the Synod, at each stated meeting, Statistics and Narrative upon the State of Religion.

On motion those Stated Clerks who had failed to present Narratives upon the State of Religion, within the several Presbyteries, were called upon for reasons why they had failed to fulfil the duty enjoined upon them at the last meeting of Synod. The reasons, given by the Stated Clerk of Lahore Presbytery, were sustained, but those given by the Stated Clerks of the Farrúḳhábád and Allahabad Presbyteries were not sustained. In the absence of the Stated Clerk of the Kolapore Presbytery, no action was taken with reference to the non-presentation of a Narrative from that Presbytery. The reasons given by the Stated Clerk of the Lahore Presbytery for not forwarding, in season, the Statistics of the said Presbytery to the Stated Clerk of the General Assembly, were sustained.

Memorial from the Furrúḳhábád Presbytery,

On motion, the Rev. J. J. Lucas, on behalf of the Farrúḳhábád Presbytery, was allowed to present the following Memorial from the members of said Presbytery to the Synod of India :—

Whereas, The Presbytery of Saháranpúr complained to the last General Assembly, against the action of the Board of Foreign Missions, in reappointing the Rev. J. S. Woodside, one of its Missionaries, and,

Whereas, The General Assembly directed the Presbytery of Farrúḳhábád to reconsider its action in receiving the said Rev. J. S. Woodside, as one of its members, and

Whereas, It is desirable that such questions be settled in India, without being brought before the whole church,

Therefore, We the members of the Farrúḳhábád Presbytery, ask the Synod to unite with us in a Memorial to the next

General Assembly, requesting the said Assembly to refer the whole question in all its bearings, to the Synod of India, with full power to adjudicate finally.

MOHAN LÁL,	J. M. ALEXANDER.
J. F. HOUSTON.	GEO. A. SEELEY.
R. J. BRECKINRIDGE,	J. J. LUCAS.
T. SCOTT.	G. W. POLLOCK.
SUKH PÁL.	

On motion this Memorial was committed to the Committee, previously appointed to report upon the case involved.

SATURDAY 2 P. M.

Second item of Docket.

In reference to the second item of the Docket, it was resolved that, whereas, the organization of some of our churches is incomplete, therefore, the Presbyteries be enjoined to secure the completion of the organizations within their bounds, as soon as possible.

Westminster Lesson Leaves.

In reference to the third item of the Docket a resolution was passed, adopting the Westminister Lesson Leaves, for use in the Sunday Schools within our bounds, and a Committee consisting of REVS. E. P. NEWTON, J. C. R. EWING, and E. M. WHERRY, was appointed to report a plan for the translation and publication of the same.

Churches for Europeans.

Item number four of the Docket, was, after considerable discussion, answered in the affirmative.

Tract on Christian work.

After discussing the fifth item of the Docket, REVS. E. P. NEWTON, and E. M. WHERRY, were designated as a Committee to publish, in tract form, an article upon Christian Work, prepared by the former and published in the *Makhzan i Masíhí*, of August 1883.

On motion adjourned with prayer to meet on Monday, at 10-30. A. M.

SAHÁRANPÚR *Nov.* 12*th.* 1883.

Synod met according to adjournment, at 10-30. A. M. and after the usual devotional exercises, the calling of the roll, and the reading of the minutes of the previous session, proceeded to the transaction of business.

Judicial Committee.

On motion the following Judicial Committee was appointed, viz ;—REVS. E. P. NEWTON, A. P. KELSO, RÁJÁRÁM CHITAMBER, J. M. ALEXANDER, and J. M. GOHEEN, to which were committed complaints from W. SCOTT, and MR. SOLOMON.

The reasons given by the REV. F. J. NEWTON of the Lahore Presbytery, for late attendance, were sustained.

The Committee to examine the Records of the Farrúḳhábád Presbytery reported the following :—

Records of the Farrúḳhábád Presbytery.

The Committee appointed by Synod to examine the Records of the Presbytery of Farrúḳhábád, present the following report.

We are pleased with the neatness and appearance of the book, but it is our duty to point out certain errors and oversights.

I—There are several mistakes in the spelling e. g.

Page.	25	Madrase,	spelt,	madarse.
"	"	Barkhást,	"	barkhwást.
"	26	Chiṭṭhián̲,	"	chitthíyán̲.
"	47	Kyá,	"	kíyá.
"	"	Ac,	"	Aí.
"	48	Gwálíor or Gwaliar,	"	gawaliar.
"	"	Yih,	"	yeh.
"	53	Guftagú,	"	guftgu.

Besides these there are other errors, but the above are sufficient to serve as examples.

There is great carelessness in writing the accents, e, g, we have *hazir* instead of *házir*, and *haifiyat nawis*, instead of *kaifíyat nawís*. There are also several English words, which are used in Hindustání, such as presbytery, member, session, committee, and moderator. The spelling of these is various. There is no uniformity. Sometimes they are spelt as English words, sometimes after the style of the Roman-Urdú. It is our opinion that a uniform method should be adopted, and that the Roman-Urdú is preferable.

II—Errors of idiom also appear, and sometimes words seem to be incorrectly employed. c. g. p. 34. "The minutes of the last Presbytery meaning of the last *meeting*. p. 37 It was decided that the Padri should examine them in *experience*, meaning *religous experience*. p. 26. "Those letters were regarded as *witnesses*, meaning as *evidence*.p. 35. The expressions " *having done desirous*," is used for *having been desirous*. p. 25. "Presbytery met by *request* of moderator," instead of by his *order*. p. 44. The active voice "*placed*" is used for the passive *was placed*. p. 40. "They all agreed with one *verbal*' instead of with one *voice*.

III. On p. 33, there is a sentence in English, which should have been in Urdú.

IV. p. 31. The signatures of Moderator and Stated Clerk are both wanting, and on p. 25 that of the Stated Clerk only is appended, where both should have been placed.

V. The Minute book does not contain any list of absentees.

VI. The above criticisms refer only to the Stated Clerk, as they refer only to the correctness of the records. Those now to be detailed regard the proceedings of the Presbytery:

(1) p. 27. It is stated that Presbytery took exception to

the fact, in reviewing the session book of the Farrúḳhábád Church, that the minutes of the preceding meeting had not been read. But it appears that the Presbytery has not been in the habit of reading its own minutes. Out of five distinct meetings, during which the body came together fifteen times, it seems by the record, that the minutes were read only twice.

(2) Pp. 39, 40. It is stated that Presbytery adjourned in December 1881, to meet in October 1882 at *Mainpurí*, but the next meeting took place in *April* 1882 at *Etawáh*. The reason for this should have been stated in the Minutes.

VII. It does not appear from the record, that absentees were ever called upon for excuses. It cannot be charitably supposed that the members of Presbytery never were absent for on p. 42 it is stated, that the meeting which should have been held in October 1882, was not held for want of a quorum.

VIII. pp. 41, 42. we have the account of the reception of the Rev. J. S. Woodside. It was incumbent upon the Presbytery in so grave and important a matter, to proceed with the utmost care and caution ; but it seems that there was carelessness instead. It was well known that the Saháranpúr Presbytery had decided that the gentleman in question was guilty of certain crimes. The news of this had spread far and wide. It is manifest that when the Presbytery of Farruḳhábád entered upon this business, they should have sent for the records of the Saháranpúr Presbytery, and investigated two questions :—

(1) Whether the Saháranpúr Presbytery had jurisdiction over Mr. Woodside, or not, and,

(2) Whether he were or were not guilty of the crimes alleged.

After the investigation, if the Presbytery were convinced

that Mr. Woodside was not under the jurisdiction of the Saháranpúr Presbytery, and was not guilty of the charges, they ought to have entered their reasons for this conclusion upon their Minutes. But since their minutes do not contain any reference to this subject, the Committee is of opinion that their proceedings in the case were improper and irregular. The Committee have no more objections to offer.

This report was accepted and the Committee discharged, and it was ordered that all the corrections reported, with the exception of number eight, which has reference to the admission of Rev. J. S. Woodside, be entered upon the Minute book of the Presbytery.

The following report of the Committee in the case of the Farrúḳhábád Prebytery, *in re* the reception of Rev. J. S. Woodside was received, and the Committee discharged.

Your Committee are prepared to report unanimously as follows ;—

Resolved 1—That in the opinion of this Committee it is not expedient for the Synod to join in a Memorial to the General Assembly, asked for by the Farrúḳhábád Presbytery.

2—That no final adjustment of the difficulties in this case can be arrived at without a thorough investigation of the whole case by the Synod.

3—In our opinion such an investigation may be fairly instituted, under Chap. vii. sec. 2. Art. 5, Book of Discipline.

Signed by the Committee.

2 p. m. *Nov.* 12*th*, 1883.

The Committee to examine the records the Alláhábád Presbytery, reported as follows ;— **Records of Alláhábád Presbytery.**

1—The word *Ḳameṭí* is spelt "Kameti" in one place and

"Committee" in another, and "Kammetti" in a third place.

2—The word *Mission* is given in English.

3—English notes are in the margin, see pp. 83, 84 and 85.

4—On p. 85, Presbytery adjourned, but it is not mentioned to meet when or where. The same occurs on pages 88 and 89.

5—On page 86,—Presbytery met, but it is not mentioned whether at the call of moderator, or according to adjournment.

6—F. Heyl, is a member of the Presbytery, and was absent from most of its meetings, but his absence is not noted except in one place, page 89.

7—With these exceptions, the records are correct and the Committee recommends that they be accepted.

The report was accepted, and ordered to be entered in the Minute book of the Presbytery and the Committee was discharged.

Committee on Statistical Table.

The Committee to report upon a proposed form of Statistical Table, presented its report, which was accepted, and the Form adopted for use within the several Presbyteries.

It was resolved that the Synod take action, in accordance with the suggestion of the Committee from the several Presbyteries, and cite the Presbytery of Farrúḳhábád, to answer the charge of common fame, that their proceedings in receiving Rev. John S. Woodside, as a member, were unconstitutional and irregular. Revs. W. F. Johnson, K. C. Chatterjee, and E. M. Wherry were appointed a Committee to draft a citation to be issued at once to the Farrúḳhábád Presbytery.

Westminster Lesson Leaves.

The Commmittee to devise a plan for the translation and publication of the Westminster Lesson Leaves, recommended the following :—

1—That the Rev. F. J. Newton be appointed to translate the Westminster Lesson Leaves.

2—That the Editor of the *Maḳhzan i Masihí* be requested to publish these Lessons with notes in his Magazine.

3—That an edition of a suitable number of copies of the Leaves be published without notes.

The Report was accepted and its recommendations adopted.

On motion the Rev. G. A. Seeley, was appointed to be associated with Rev. F. J. Newton, in the preparation of the Westminster Lesson Leaves.

Citation to the Farrúḳhábád Presbytery.

The following citation was issued to the Presbytery of Farrúḳhábád, viz :—

The Synod of India hereby cites the Presbytery of Farrúḳhábád to appear before the Synod, within ten days, and to answer to the charge of irregularity which common fame makes against it, in having received Rev. J. S. Woodside, as one of its members, in an irregular and unconstitutional manner.

A. Rudolph, *Moderator.*

J. C. R. Ewing, } *Clerks.*
Jaimal Singh, }

Saháranpúr Nov. 12th 1883.

On motion adjourned with prayer.

Saráranpúr *13th 1883.*

After devotional exercises, the roll was called, and the minutes of the previous session read. The Moderator being ill, the Rev. C. W. Forman took the chair.

The following reply of the Farrúḳhábád Presbytery, to the citation delivered at the previous session, was read :—

Saháranpúr *Nov. 13th 1883.*

The Presbytery of Farrúḳhábád acknowledges the receipt of

Farrúkhábád Presbytery's acknowledgement of Citation.

the citation to appear before the Synod of India, which was yesterday delivered by that body.

In reply, the said Presbytery expresses its willingness to waive its right to ten days notice before appearance before the Synod, and desires that the case involved may be brought to trial as soon as possible.

The Presbytery is now ready to answer to the Synod for what it has done.

By order of the Presbytery,

MOHAN LÁL, *Moderator.*

After considerable discussion, and the hearing of the verbal answer of the Farrúkhábád Presbytery, on motion the several points of the said answer were ordered to be taken up and considered *seriation.*

Synod took recess.

TUESDAY 2. P. M.

It was resolved that the members of the Saháranpúr Presbytery, sitting as corresponding members of Synod, be requested to state their reasons for regarding MR. WOODSIDE as under their jurisdiction, when they entered upon judical proceedings against him.

In response to this invitation, the REV. D. HERRON expressed a willingness to make a statement if furthur time were granted for preparation, and made a few general remarks upon the question.

On motion the paragraphs relating to the question of the jurisdiction of the Saháranpúr Presbytery over REV. J. S. WOODSIDE, found in the report of the trial presented to this Synod in 1880 were read.

The following reasons for its action, were presented by the

Farrúkhábád Presbytery, upon the second of which, REVS. C. B. NEWTON, and R. THACKWELL, were, on request, excused from voting :—

The Presbytery of Farrúkhábád, respectfully present to the Synod of India, the following reasons to justify its action in receiving the REV. J. S. WOODSIDE, as one of its members.

1—They hold that it is the right of every Presbyterian minister to ask for a letter of dismissal from his Presbytery whenever he can no longer subscribe to its doctrines or approve its polity. In such a case it is his duty to go before Presbytery in an orderly way, and request a letter of dismissal, or that his name be stricken from the roll. It is the duty of the Presbytery, in such a case, either to grant him a letter, or erase his name from the roll; or if he be chargeable with fundamental error in doctrine, or immorality of life, the Presbytery should at once take steps to bring him to trial. We believe that the Saháranpúr Presbytery should have taken one of these courses when MR. WOODSIDE applied for a letter of dismissal. Their refusal placed MR. WOODSIDE in an embarassing position, and forced him to assume the attitude of an independent minister. As such we recognized and received him. See Moore's Digest, page 469.

2—Our Church is not in correspondence with the Presbytery of Saháranpúr, or with the Reformed Presbyterian Church in North America (Moore's Digest page 277.) Hence we do not regard their decision as binding on us, as the decisions of a church with which we are in correspondence.

If it be said, the missionaries of the Saháranpúr Presbytery labor under our Board, and are thus recognized by our Church, we reply that MR. WOODSIDE is also recognized as an independent minister by the same Board, and consequently stands in the same ecclesiastical relation to our Church as the Inde-

pendent Presbytery of Saháranpúr. They are both equally recognized by the Church, *through* their connection with the Board.

3—According to the Book of Discipline of the Reformed Presbyterian Church, page 11, Sec. 2—"Everything commendable in the doctrine and order of other churches shall be encouraged and supported; but no testimonial, except what is given by some part of this church, shall be considered as sufficient ground for the admission of a church member, without personal examination; nor shall any censure except that of this church be sustained as sufficient ground of exclusion, without an examination of its merits. Censures which are found, on examination, to have been justly inflicted shall be recognized, and no fugitive from regular discipline shall be encouraged; but those censures, which are inflicted through partiality or caprice, or are in any way tyrannical or unfaithful, shall not be respected as the decisions of this church."

In other words, the Saháranpúr Presbytery does not pledge itself to recognize our decisions, or ministers, or members without personal examination into the merits of each case. If they claim this as their right, why should they not grant us the same right?

4—According to the Reformed Presbyterian Church's Book of Discipline, "there are times when there is no alternative; but that the aggrieved party record his protest and appeal to the Head of the Church, declining the authority of this particular church, and so commit his cause to God and to the whole Christian world," (page 24.) This Mr. Woodside did. (See his protest.)

5—According to the Reformed Presbyterian Church's Book of Discipline, page 19 sec 7.

"No charge shall be admitted against any member of the

church, unless it be presented within one year, in case of private members or ruling elders, or two years in case of ministers, after the facts upon which the charge is founded, have come to the knowledge of the accuser."

We believe that this rule was not observed, as charges of years' standing and known to members of Presbytery, were considered and adjudicated. Even had MR. WOODSIDE been subject to their jurisdiction, this rule would have debarred much of the testimony.

Reasons presented by Farrúkhábád Presbytery, sustained and adopted.

These several points, having first been passed separately, were adopted by the Synod.

The REV. J. F. ULLMANN gave notice of protest against this action of Synod.

Notice of Protest.

The Presbytery of Farrukhábád was granted permission to present its further answer to the charges of unconstitutional and irregular action tomorrow.

The REV. J. F. HOLCOMB, was granted leave of absence.

Leave of absence.

The Committee on the preparation of a Hindustání Hymn Book recommended that :—

Whereas, it has been ascertained that there is a large number of copies of the old edition still available, the preparation of a new book, or the revision of the old one, be postponed.

Report of Committee on the Hindustání Hymn Book.

The report was accepted and the Committee, (with the exception of REVS. W. F. JOHNSON, D. D. and E. P. NEWTON, who had resigned,) was continued.

On motion adjourned.

SAHÁRANPÚR *Nov.* 14*th.* 1883.

Synod reassembled at 10 30 A. M. with the REV. C. W. FORMAN in the chair, and after devotional exercises procceded to the transaction of business. The roll was called and the minutes of previous session read.

Further reasons presented by the Farrúkhábád Presbytery.

The Presbytery of Farrúkhábád presented its further reasons for its action in the reception of REV. J. S. WOODSIDE, as follows :—

In answer to the question whether the Presbytery of Farrukhábád exercised due caution and care, in receiving the REV. J. S. WOODSIDE, the Presbytery states :—

1 In *March* 1881, MR. WOODSIDE asked the Presbytery to receive him, as a member. The request was not acted upon, on account of the absence of REV. G. A. SEELEY. (See Minutes page 31.)

In *Dec.* 1881, MR. WOODSIDE applied again for admission. After careful consideration, the Presbytery decided to postpone action (See page 36 of minutes.)

Again in *April* 1882, a special meeting of Presbytery was called to consider this same question. The minutes show that the Presbytery spent some time in prayer for guidance (page 40.) A Committee of four was them appointed to consider carefully the question of admitting MR. WOODSIDE, and report the result of their conference to Presbytery—Their report was adopted. (See page 41, records of Farrúkhábád Presbytery.)

The Presbytery then examined MR. WOODSIDE, and being satisfied with the examination, received him. (p. 42 of minutes).

This record shows :— (1) That the Presbytery had under consideration the question of MR. WOODSIDE'S reception, for more than a year, and that on three different occasions, they considered it.

They cannot be condemned for hasty action.

2 The record shows that they gave the question careful consideration, calling a special meeting to consider it, and at that meeting transacting no other business, appointing a Subcommittee to consider and report, and the record further shows

that they, by a vote, devoted part of their time, as a court of Christ, in prayer.

2 There are several facts which the records do not show, but which ought to be stated :—

(1) Mr. Woodside was not a stranger to most of the members of Presbytery; some of them had known him for many years, and to them he needed no letter of recommendation. He had labored for fifteen months within the bounds of the Presbytery, as a missionary of the Board, in good standing, and, by appointment of the Farrúkhábád Mission, was in charge of the work at Rakhá, Fatehgarh.

(2) Most of the members of Presbytery had either heard the records of the Saháranpúr Presbytery, in reference to Mr. Woodside, as read before the Synod of India, in Jan'y. 1880, or knew the substance of the charges against him. Most of them had also heard Mr. Woodside's explanations of the chief charges. Dr. Lowrie's reply to the Saháranpúr Presbytery's printed minute, strongly impugning the action of the Presbyterian Board of Foreign Missions, for the reappointment of Mr. Woodside as one of its Missionaries, was also in the hands of the Foreign Missionary members of Presbytery.

It may be proper to state here, that the Foreign Missionary members of Presbytery did not think it wise to put into the hands of the native brethren of Presbytery, all the papers and pamphlets that have been issued in this sad case, (1) because these papers were in English, and few of the native members of Presbytery have sufficient knowledge of English to weigh the words in these documents, and (2) because we did not wish to distract or divide the attention of our native brethren, from their work as preachers, by enlisting their sympathies one way or the other in this delicate case.

We have intended no wrong to our native brethren, and if

we have erred, in not explaining more fully to them the intricacies of this case, we have done so out of love to them and to the work for which we came to India.

It has been said that the Presbytery should have called for all the proceedings of the Saháranpúr Presbytery in this case, before taking final action. Perhaps we did err in this, but no offer was ever made in any way, directly or indirectly, by the Saháranpúr Presbytery, or any of its members, to allow us a perusal of the full proceedings. Had such an offer been made in any way, we would have accepted it, and we do now ask the Synod to unite with us, in a request to the Saháranpúr Presbytery, to send to the Stated Clerk of our Presbytery, all the proceedings in the case; and we promise to give them a thorough examination and careful consideration, and shall report, to the next Synod, what we have done in the matter; or perhaps a better way would be for the Saháranpúr Presbytery to send a delegate, with all the papers, to confer with our Presbytery; and we promise to give such delegate a courteous reception and full hearing, or we are ready cheerfully to take any course the Synod may advise, to the end that justice may be done, peace promoted, and a speedy and final termination made of this distressing and demoralizing controversy. Our prayer, as the servants of the Lord Jesus, and as officers in His Church, is that we may be guided by Him to do that which is right, and to do it in the right spirit and way.

With this statement, we submit the case to our brethren of the Synod.

With reference to the above it was, after discussion,

Resolution regarding the above Reasons.

Resolved, that while exonerating the Farrúḳhábád Presbytery from the charge of irregularity in their proceedings in receiving the Rev. John S. Woodside, into their connection, except in this, that inasmuch as his character had rested, for

sometime previous, under serious charges brought against him, upon the ground of public rumor, we think they did not exercise sufficient carefulness, in so investigating these charges, as to set forth his character in the clear light of truth,

Wherefore, the Synod enjoins, in the interests of the purity of the church, as well as of truth and justice, that the Presbytery carefully investigate these charges at as early a day as possible.

2 P. M. *Nov. 14th*, 1883.

The REV. J. F. ULLMANN, read the following protest, against the action of the Synod with reference to the reasons urged by the Farrúḳhábád Presbytery for its action in receiving the REV. J. S. WOODSIDE as one of its members :—

Protest of the Rev. J. F. Ullmann.

The undersigned protests against the action of Synod, in approving the answer, which the Farrúḳhábád Presbytery has given, to justify its action, in receiving as one of its members, MR. WOODSIDE, a deposed minister of the Saháranpúr Presbytery, of the Reformed Presbyterian Church ; for the following reasons :—

1—Because, their answer implies, that the Saháranpúr Presbytery denies the right of any of its ministers to ask for a letter of dismissal. This they did not do ; they simply exercised the right which every Presbytery possesses, of refusing to give a letter of dismissal, when they thought there was a good reason for not giving it.

2—Because, the answer implies, that the reason given by the Saháranpúr Presbytery, viz :—" that it had no authority, to give a certificate of dismissal to one of its Ministers, living within its own bounds and acting as Pastor of one of its congregations," was not sufficient ; and justified MR. WOODSIDE in

renouncing the authority of Presbytery. See this reason sustained in "Moore's Digest," page 150 :—

"Is a member of Presbytery, desirous of with-drawing connection with our church to a foreign body, at a distance, entitled to a letter of dismission and recommendation, on demand, while occupying the position as pastor of one of our churches?"

"The Committee report that he is not thus entitled."

3—Because, the answer teaches, that when a Minister renounces the authority of his Presbytery, he is then an "independent minister;" that he is responsible to no ecclesiastical authority, whereas one of the fundamental principles of the Government and Discipline of the Presbyterian Church, is, that every minister of the gospel belonging to it, be subject at all times to his brethren in the Lord, and cannot become an independent minister See Baird's Collections, page 246. Sec. 61.

4. Because, the Farrúḳhábád Presbytery, in "recognizing and receiving" Mr. Woodside as an "independent minister"—one responsible to no ecclesiastical authority, has violated this fundamental principle of Presbyterian Government.

5. Because, the Farrúḳhábád Presbytery in receiving Mr. Woodside, a deposed minister of the Saháranpúr Presbytery, which the General Assembly has declared, to be equal in status and rights with its own Presbyteries, is in rebellion against the Assembly's law, which says, that it is "irregular and unconstitutional for any Presbytery, to receive and restore a member of another Presbytery, who has been deposed." See Moore's Digest, page 159, sec. 36.

6. Because the Farrúḳhabád Fresbytery in receiving Mr. Woodside has violated the Assembly's rule,—"One who has withdrawn, can be restored only by the Presbytery from which he is withdrawn." See Moore's Digest, page 160. Sec. 37.

7. Because the Farrúḳhábád Presbytery justifies its action by maintaining, that a Minister who has not been dismissed at his request, must be stricken from the roll,—a policy forbidden by the Assembly's ruling. See Moore's Digest, page 160, Sec. 38.

8. Because, the Farrúḳhábád Presbytery maintains, that, because the Board of Foreign Missions recognizes a deposed minister, as an "independent Minister," that is, a Minister subject to no authority, and no control, that therefore, they, as a Presbytery, and the whole church, must do the same, and because the Farrúḳhábád Presbytery pleads the Board's recognition of Mr. Woodside as the grounds of their appointing him; whereas the Board appointed him on the condition that a Presbytery receive him.

9. Because, the Farrúḳhábád Presbytery's receiving Mr. Woodside, is not only a discourteous act towards the Saháranpúr Presbytery, but is a violation of a long standing agreement between the Churches, represented by the two Presbyteries. See Letter of Rev. T. W. J. Wylie D. D., dated, December 18th, 1882, which says, "When Rev. J. R. Campbell, was sent to India in 1835, he was under the care of the Board of Missions of the Reformed Presbyterian Church, who *accepted an offer* of the Mercer Co. Penna, Missionary Society to support him. This Society was Auxiliary to the Western Foreign Missionary Society, under whose direction the Missionary was to be sent out."

The letter further states,—"When the Western Foreign Missionary Society was absorbed in the Board of Foreign Missions of the General Assembly, in 1837, at a meeting of the Board of Missions of the R. P. Church, *Nov.* 10*th*, 1837, the following Preambles and Resolutions were adopted,—

"Whereas, the Western or Presbyterian Foreign Missionary Society, of the U. S. has been transferred to the Board of For-

eign Missions of the General Assembly of the Presbyterian Church; and whereas, provision is made in the articles of transfer to respect any pledges or contracts, that may have been made directly or indirectly, between the Western Foreign Missionary Society and the Reformed Presbyterian Church, acting by its Board of Missions or any of its Presbyteries &c."

10. Because, when Mr. Herron was asked by the Synod, yesterday afternoon, to give the reasons, why the Saháranpúr Presbytery had jurisdiction over Mr. Woodside; and when he stated that he did not expect to say anything in a case purely between the General Assembly and the Farrúḳhábád Presbytery, and was not prepared, till he consulted Presbytery's papers, and therefore asked permission to make the statement next morning, *his request was not granted.*

11. Because, the Synod of India has accepted, what seems to me an altogether insufficient excuse for the Farrukhábád Presbytery, for not complying at once with the mandate of the General Assembly, namely, that they had not yet had their Spring meeting of Presbytery, although months had passed, since they had received the order of the Assembly, and had all met together at least once at their Annual Meeting of the Mission.

Finally, the undersigned would protest against the Synod's using its court for the re-trial of a deposed minister of another ecclesiastical body, in comity with the Synod; for acknowledging the deposed minister to be, and allowing him to act, as a member of Synod, during its sessions, supported and defended, with a great deal of feeling, by a Presbytery, whose action on his behalf has made his case their own; and at the same time having no right to cite, and therefore not citing the Presbytery whose deposed minister they are trying.

J. F. Ullmann.

On motion Revs. A. P. Kelso, and J. M. McComb, were appointed to prepare an answer to the above protest.

Committee to answer Protest.

The Committee appointed to report upon the advisability of translating a Manual of the Laws and Usages of the Presbyterian Church, recommended the publication of the book, but, in view of the fact that many technical terms have not yet been fixed upon, recommended the postponement of the matter for the present.

Report of the Committee on Publication of Book of Laws and Usages of Presbyterian Church.

The report was accepted, and the Committee continued.

The Committee to prepare a programme of semi-centenary exercises, to be held during the next meeting of Synod, asked that they be permitted to prepare a programme, after mature reflection, and have it printed and circulated in the Synod. This request was granted.

The following resolution was adopted :—

Whereas, the Rev. J. Newton, has completed nearly fifty years of service in India, as a Missionary of the Lord Jesus, and,

Whereas, it is the wish of very many that he should prepare a History of our Mission Work during the past fifty years,

Therefore, be it resolved, that the Synod unite in a request to Mr. Newton, that he prepare such a History, and that the Rev. C. B. Newton, be asked to assist his father in the preparation of this work.

The Synod requests the Rev. J. Newton to prepare a History of Mission Work during the past 50 years.

The Judicial Committee reported as follows :—

Report of the Judicia Committee

Your Committee reports, that two appeals have been laid before them for examination.

I. The first is that of W. Scott, against the decision of the Farrúḳhábád Presbytery, in the case of his complaint against elder Har Parshád.

II. The second is that of Munshí Sulaimán against the decision of the Lahore Presbytery, in the case of his complaint against Rev. J. C. Bose.

The Committee recommends that both these appeals be thrown out, on the ground that they are irregular, being contrary,—

1—To the Book of Discipline, Chap. vii. sec. 3. Par. 6.

2—To the Book of Discipline, Chap. vii. sec. 3. Par. 7.

Furthermore, neither of the applicants being present, the appeals cannot be prosecuted.

This report was accepted and adopted, and the Committee discharged.

Report of Committee on Records of Lodiana Presbytery.

The Committee to examine the records of the Lodiana Presbytery, reported the following, which was accepted and ordered to be entered upon the Records of the said Presbytery :—

Your Committee reports two errors in the Records of the Lodiana Presbytery.

1—On p. 112 it is recorded, that several members were appointed to particular fields of labor, but with regard to one member, it is noted that he is at liberty to labor where he wishes.

2—On p. 114 it is noted, that the Presbytery adjourned to meet on the last Thursday of November, whereas on p. 115, Nov. 1st, is recorded as the date of that meeting.

Narrative on the State of Religion.

The Rev. E. P. Newton, presented the following Narrative on the State of Religion, which was accepted, and its Hindustání Versian was recommended for publication in the *Maḳhzan i Masíhí* and the *Núr Afshán* :—

Complete reports having been received only from the Presbyteries of Lahore and Lodiana, it will be necessary to confine this narrative chiefly to those two Presbyteries.

We would draw attention, *first* to the outward condition of the churches, and *secondly* to their spiritual state.

I. The outward condition of the Churches.

At the time of the last meeting of Synod, in 1881, the

Presbyteries of Lahore and Lodiana had nine Churches under their jurisdiction. Since then, a church has been organized at Morinda, raising the number to ten at the present time. These ten churches have ten ruling elders and seven deacons.

In the beginning of 1881, there were 271 church members. Since then 207 persons have been admitted, viz. 131 on profession of their faith, 70 by certificate, and 6 have been restored to full membership, after undergoing discipline. Of the 131 who were admitted on profession of their faith, 98 were converts from amongst the Hindús and Mohammedans, and 33 were the children of Christian parents.

On the other hand, the names of 140 persons have been removed from the church registers. Of these, 6 were excommunicated, 11 were suspended, 37 received certificates to unite with other churches, 47 removed to other places without applying for certificates, and 39 died.

At the present time, there are 338 communicants in these ten churches, being a net increase of 67 as compared with the number in the beginning 1881, and the total Christian community, including non-communicants is 762. Ninety-six infants have been baptized.

In 1881 the Sunday Schools for Christians were comprised of 17 teachers and 161 scholars. There are now 30 teachers and 351 scholars. At the beginning of this period, there were two Sunday Schools for Hindú and Mohammedan children, containing 306 pupils. There are now six Sunday Schools of this class, having 994 pupils. Of these a few only are for girls, the large majority being for boys.

In view of these facts, it is evident that, so far as the outward condition of the churches is concerned, there has been some progress during the last three years. The number of

church members has increased, and greater attention than formerly is being paid to the work of Sunday School instruction.

There are however two things, in connection with this subject, which demand our thoughtful consideration, and to which we would draw the attention of the Synod.

1. There are, as yet, comparatively few in our churches, who are not, to some extent at least, engaged in Mission employ. There has, it is true, been progress in this respect, as in other matters. There are now a larger number, than formerly, of the native brethren, who show a spirit of self-reliance, and are engaged in private industries. Still the number is small. Now, it seems to us that the church can be regarded, as in a truly progessive and healthy state, only when its members, as a whole, cut loose from Mission service, and assume an independent position, as shop keepers, farmers etc. We should therefore exert ourselves, to turn the thoughts of the young men, growing up in the churches, as much as possible in this direction, and to lead new converts to adhere to the occupations in which they were engaged before their baptism. We are aware that this is often extremely difficult, still we believe that with energy and perseverance, on our part, the difficulties may often be overcome.

2. None of our churches have, as yet, assumed the responsibility of bearing their own entire expenses, including the support of the Pastor. Contributions for other objects may be regarded as charities, but this we hold to be a solemn obligation binding upon every church. The expense incurred in the maintenance of divine ordinances are private in their nature, and every member of our congregations should be taught that it is as much his duty to do his full share in meeting these expences, as it is to pay his own private bills. In the two Pres-

byteries, named above Rs. 3296 have been contributed to all objects during the past three years ; but, except in the Presbytery of Lodiana during the year 1883, this includes contributions by the foreign missionaries and their families. Until the churches realize the full measure of their responsibility in this respect, they cannot be regarded as having taken firm root in this country, nor can they grow really strong and vigorous.

II. Spiritual state of the churches.

1. In connection with this subject, there are a few things which furnish cause for sincere regret.

(1) The Spiritual life of our members is generally low. Though the members have increased and the accessions to our churches are on the increase, yet there is not that earnestness and Christian activity which we would wish to see manifested.

(2) Though the vice of drinking is not by any means general, indeed in some quarters it is almost or quite unknown, yet in one of the churches it is said to prevail to an alarming extent, and to be on the increase.

(3) There is not, generally, that warm desire manifested amongst the members of our Churches, which should characterize every Christian, to extend the knowledge of the gospel to their unconverted countrymen. They do not appear to have sufficiently waked up to their heavy responsibility, in this respect. There is still too much of a disposition to leave this work in the hands of ministers and other preachers, and a failure to recognize the fact, that every follower of Christ should do all in his power, to communicate to others, the light and truth, to which he owes his own salvation.

We would then urge every member of this Synod, to use his utmost endeavors to instruct the flock over which the Holy Ghost has made him overseer, in relation to these things.

2. Notwithstanding what has been said, there is also a

bright side to this question, which it is as important for us to keep in view, as the darker side. The true measure of Spiritual progess, is given us by the Apostle Peter, in the third chapter of his second epistle : " *Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.*"

Judged by this standard, we have reason to believe that there has been progress, in some at least of our churches, during the past three years.

(1) Greater diligence has been shown, than formerly, in the organization and develpment of Sunday Schools for the systematic instruction of our congregations.

Whereas in 1881 there were only 161 pupils receiving instruction, through this agency, in the churches within the bounds of the Presbyteries of Lahore and Lodiana, there are now 351; and there are now 30 teachers engaged in this work, as against 17 then.

In the churches at Ambala, Lodiana, and Morinda the Sunday School takes the place of the usual morning service, and includes the entire congregation, old and young. By the adoption of this plan, systematic instruction has been imparted to these churches which appears to have led to a quickening of spiritual life, and a more thorough knowledge of the Scriptures than they would otherwise have gained.

(2) Though there yet remains much to be accomplished, in this respect, yet there is, in some quarters, evidence of an increasing desire on the part of our members, to engage in personal effort for the evangelization of their heathen countrymen. The following will serve as illustrations :—

At Lodiana, an association numbering twenty-three members has been formed, the object of which is to distribute tracts. To each member a district of the city is assigned, and it is his aim to supply, each month, a tract or leaflet to all living within its

bounds, who are able to read. Monthly meetings are held, at which, reports of all the work done are presented, and fresh tracts are issued by the Secretary for the ensuing month. In this way more than 6,000 leaflets in Urdú, Hindí and Panjábí, have been distributed since the organization of the Association in March last.

Both in Lodiana and in Allahabád, a number of Christian young men give their services, voluntarily, as teachers in Sunday Schools, for Hindú and Mohammedan boys, thus helping forward a most important branch of our evangelistic work.

At Morinda, for some months past, a few of the brethren have been in the habit of going, in the evenings, with the Catechist or others when they went to the bazár, or the neighboring villages to preach, and though they did not feel that they could preach themselves, being for the most part ignorant men, they assisted in the singing or otherwise as occasion offered.

(3) There has been a decided increase of Contributions since the Synodical scheme of Systematic Beneficence was adopted, three years ago, though, as shown above, there is still much room for improvement, in this respect too.

(4) There appears to be a greater feeling of unity and mutual love, amongst the members of some of our churches, than formerly existed. At Rakhá, an Association has been formed with the avowed object of promoting brotherly love in the Church. This Association holds a weekly meeting, and efforts are made to bring a good influence to bear upon the more quarrelsome and unruly members of the community.

In view of all that has been said, we, as a Synod, have every reason to feel deeply thankful to God for the manifest presence of his Holy Spirit among us ; while at the same time, we abase ourselves before Him and make humble acknowledgement of

our faults. Satan and the world are our adversaries. We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world against spiritual wickedness in high places. Yet we have a Commander and a Leader, whom none can overcome. Christ is our Captain, and following His lead, we may confidently look forward to a progress far more gratifying in the future than any we have ever experienced in the past.

On motion it was resolved that a Committee of ten, consisting of two members from each Presbytery, be appointed a Board of Directors of the Theological School at Saháranpúr, with instructions to take all necessary steps for the establishment of the School ; and in view of this, that the Committee, previously appointed, to correspond with reference to funds for the said School, be discharged.

Synod took recess till 7 30 P. M.

Synod convened at the time specified.

The Report of the Committee on Systematic Beneficence was presented, accepted and adopted, and the Committee continued.

On motion the above resolution, regarding the Theological School, was reconsidered, and in relation to the number of Directors, it was resolved that the number be nine, consisting of two members from each of the four Presbyteries in North India, together with the moderator of Synod, *ex-officio* Chairman. The following were designated as members of the said Board, of Directors :—

Board of Directors of Theological School.

The REV. A. RUDOLPH, Moderator of Synod and ex-officio Chairman.

From the Allahábád Presbytery, REVS. J. C. R. EWING and J. J. CALEB.

Lahore Presbytery, Revs. J. Newton and Golaknáth.
Farrúkhábád " " J. M. Alexander and Rájárám Chitambar.
Lodiana " " E. M. Wherry and Sundar Lál.

The Rev. E. P. Newton, presented his resignation from the Committee on Systematic Beneficence, which was accepted, and the Rev. K. C. Chatterjee, appointed in his place.

On motion, adjourned with prayer.

Saháranpúr *Nov.* 15*th*, 1883.

Synod convened, according to adjournment at 10. 30, a. m. After devotional exercises and the calling of the roll, it was agreed, that whereas it is necessary that there be an Urdú version of his Protest recorded on the Minutes, therefore the Rev. J. F. Ullmann, be allowed to translate it into Urdú, and to forward it to the Clerk, after adjournment, for insertion in the Minutes.

The Committee to answer the said Protest, reported as follows :—

The Committee to answer the Protest of Mr. Ullmann, against the action of the Synod, in justifying the action of the Farrúkhábád Presbytery, in receiving J. S. Woodside, as one of its members, whom he describes, as, "a deposed Minister," of the Saháranpúr Presbytery, of the Reformed Presbyterian Church, respectfully present the following reply, viz :—

I. In answer to the first point in this protest, we reply,—The Synod did not call in question the right of the Saháranpúr Presbytery to refuse a certificate to any of its members, but (a,) they did declare that the Saháranpúr Presbytery, having neglected to perform its duty, as a judicatory, in not either trying Mr. Woodside, immediately, if they had charges to make against him, or if they had no charges to make, in not

erasing his name from their roll, as one renouncing their jurisdiction, acted contrary to the procedure of Presbyterian Churches everywhere; and (b,) granting their jurisdiction, their procedure, in trying Mr. Woodside, was illegal according to their own Book of Discipline, (see Chap. 3 Sec. 1, Par. 7.) as quoted in the defence of the Farrúḳhábád Presbytery; and (c,) the Synod did not consider the reason given for refusing the letter of dismission, as at all sufficient, and besides it was not the chief reason for the refusal.

II. In answer to the second point:—we did not claim that Mr. Woodside was entitled to a letter of dismission and recommendation, on demand, but we did claim that his name should have been erased from the roll, or if chargeable with heresy or immorality, charges should have been tabled at once.

III. In answer to the third point;—The Synod does not teach that a minister retaining his connection with a Presbytery, and recognizing its authority, may be regarded as independent, but it does hold that there is an orderly way in which a minister may withdraw from the jurisdiction of a Presbytery, whose doctrine or polity, he no longer approves, (See Moore's Digest p. 168 Sec. 8.)

IV. The answer to the fourth point is included in the above, in number three.

V. In answer to the fifth point,—The Synod did not regard Mr. Woodside, as "a deposed minister," for reasons given above, under number one, and in the defence of the Farrúḳhábád Presbytery, against which this protest is made.

VI. In reply to the sixth point:—The reference to "Moore's Digest, page 160, Sec. 37," does not apply to this case. It applies only to a minister, who having withdrawn in an orderly way, or otherwise, from his Presbytery, wishes to

be restored to the communion of the Church from which he withdrew.

VII. In answer to the seventh point :—This reference also to "Moore's Digest," is not applicable to this case, because it refers to the case of a minister, who had been refused a letter of dismissal, for the reason that he had confessed to the charge of heresy. Moore's Digest, page 160, Sec. 38.

VIII. In reply to the eighth point :—The Synod regards this as a misrepresentation of their action, probably based on misapprehension, and as a statement untrue in fact. The Farrúḳhábád Presbytery did not plead the Board's recognition of Mr. Woodside as the grounds of their receiving him. (See Defence of Farrúḳhábád Presbytery.)

IX. In reply to the ninth point :—The Synod had before them, the printed statement of Dr. Lowrie, Secretary of the Board of Foreign Missions, denying any such agreement between the General Synod of the Reformed Presbyterian Church in North America, and the General Assembly of our Church.

But granting that any such agreement ever was made, it was rendered inapplicable to the Saháranpúr Presbytery, by their separation from the aforesaid Synod.

X. In answer to the tenth point ;—The Synod did not regard Mr. Herron, or the Saháranpúr Presbytery, as being on trial before them, but merely asked him, as a corresponding member of the Synod, to give information on the question of their claim to jurisdiction over Mr. Woodside. The Synod was under no obligation to grant his request.

XI. In reply to the eleventh point ;—The statement here has reference to the action of the Synod taken at the time the roll of Synod was made up, and not to the action here protested against. It therefore requires no reply.

XII. In answer to the last point we would reply :—It

misrepresents the action of the Synod as having MR. WOODSIDE on trial; whereas it was the Farrúḳhábád Presbytery that was on trial, and not MR. WOODSIDE. The Synod allowed MR. WOODSIDE a seat, because he was a member of the Presbytery.

In conclusion we observe, that a number of the objections of this protest, are directed against the action of Synod, concerning the enrollment of MR. WOODSIDE, a question with which this protest has nothing to do.

It is also assumed, throughout, that MR. WOODSIDE is a deposed minister, which assumption is clearly disproved by the defence of the Presbytery of Farrúḳhábád, as recorded in the minutes of Synod.

A. P. KELSO.
J. M. MCCOMB.

On motion, it was ordered that an oral translation into Hindustání of both the protest and its answer, be made upon the floor of the Synod.

The Answer to the Protest, presented by the committee was on motion, adopted.

With reference to the second clause of item IX of this answer, the REV. E. P. NEWTON dissented, and REV. C. B. NEWTON dissented from the whole item.

It was resolved that the thanks of the Synod are due,—

1—To the REV. A. RUDOLPH, moderator, for the courtesy and fairness with which he has presided at our sessions, and,

2—To REVS. J. F. ULLMANN and H. C. VELTE, and to the native brethren of Saháranpúr, for all their kindness, in making such excellent arrangements for the entertainment of the members of this Synod.

On motion the English Minutes were approved, and the Clerk ordered to have them published.

The reading of the Hindustání Minutes was dispensed with, and it was ordered that, after comparison with the English Records, they also be published, the expense incident to the publication of both versions, to be borne by the Churches.

Synod adjourned, with prayer and the benediction by the Moderator, to meet at Lodiana, on the second Thursday of December, 1884.

A. Rudolph, *Moderator*,
J. C. R. Ewing. } *Clerks.*
Jaimal Singh, }